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A BRIEF ACCOUNT

OF THE FORMATION AND PROCEEDINGS OF THE

PRINCE EDWARD ISLAND

Auxiliary

COLONIAL CHURCH SOCIETY,

INSTITUTED AT CHARLOTTETOWN NOVEMBER 16, 1840.

UNDER THE PATRONAGE OF

HIS EXCELLENCY THE LIEUT. GOVERNOR;

TOGETHER WITH AN ADDRESS DELIVERED ON THE OCCASION BY

MR. CAVIE RICHARDSON,

AGENT FOR THE COLONIAL CHURCH SOCIETY FOR THE PROVINCES OF NOVA SCOTIA, CAPE BRETON, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND.

TO WHICH IS ADDED

A LIST OF OFFICE BEARERS, SUBSCRIBERS AND BENEFACTORS.

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1840.

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COLONIAL CHURCH SOCIETY,

FOR SENDING OUT

CLERGYMEN, CATECHISTS, AND SCHOOLMASTERS TO THE COLONIES OF GREAT BRITAIN,

AND TO BRITISH RESIDENTS IN OTHER PARTS OF THE WORLD.

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At a Meeting for the formation of the Prince Edward Island branch of the Colonial Church Society, held at the Court House, in Charlottetown, on Monday, November 16th, 1840; and by adjournment, on the Friday following—the Hon. the Attorney General, in the chair—the proceedings having been opened by prayer, Mr. Cavie Richardson stated the plan and objects of the Society—after which he read the following highly interesting Address:

ADDRESS.

MANY of the Religious Societies formed in England have weighty claims on your attention, and demand your co-operation; but no Society was ever formed with stronger claims upon your zealous services, than that, whose interests we are now met to advance—it is a Society whose efforts are directed to your immediate advantage.

It is well known that the heathen in distant lands have received much assistance from the liberality of British Christians; and several Societies were formed for the Conversion of the heathen; their labours have been crowned with success, but much, very much, remains to be done;—it was said by many "why do we send Missionaries to the heathen abroad, and pass by unconcerned the heathenism at home—our Mills and Factories have risen up in all directions, the labourers in them have located in their vicinities by hundreds and thousands, yet no Church, or house of God has been erected;"—Societies were immediately formed to provide for the visitation of the people in their houses, and to erect Schools and Churches for their advantage, and abundant success has crowned their labours—but it was next inquired, "*and what have we done for our Colonies?*" we have sent from our shores, or there have departed from our Country, our brothers, parents, children, friends and neighbours—our countrymen! they are gone to seek, or to improve their fortunes in the world;—but they are gone to those places where

"The Church going bell is ne'er heard."

and yet the places to which they are gone, are *our own* COLONIES;—considerations such as these, springing from, and animated and regulated by Christian principles, led to the formation of the Colonial Church Society.

In bringing the constitution and designs of this Society before you, I shall chiefly adopt language selected from the APPEALS, REPORTS and published documents of the Society.

I. THE GENERAL REGULATIONS OF THE SOCIETY.

1. *The management of this Society is to be under the direction of persons who are members of the united Church of England and Ireland.*

2. *The selection and appointment of Missionaries and Catechists is to rest entirely with the Committee of the Society, subject as to those Missionaries sent from England, to the approbation of the Bishop of London; and as to those appointed in the Colonies, to that of the Bishop of the Diocese; and such* MISSIONARIES *and* CATECHISTS *are to be subject to the ecclesiastical jurisdiction of the respective Diocesans.*

3. *The* MISSIONARIES *are to be ordained Ministers, and the* CATECHISTS *Laymen of the United Church.*

II. THE OBJECTS OF THE SOCIETY.

After giving a statement of the vast extent and population and ~~sluggish~~ destitution of many of the Colonies in the appeal of the Society, it states, "To meet this want there is no adequate provision. The Society for the Propagation of the Gospel, however extended its operations, thus declares its inability to to meet it," while the tide of emigration continues to flow with its present strength "and it is certain to

flow more strongly" the religious wants of the Colonies are more likely to increase than to be overtaken by any efforts which it will be in the power of this Society to make. The same may be said of the East Indies." Indeed, while the gradual extinction of the public grants for the maintenance of the Clergy in British North America, with increasing emigration, demand an enlargement of their resources, the funds of that Society are still so insufficient that the want is likely to increase. Can then (the appeal asks), can this Country, while employing hundreds of thousands of pounds for the heathen, leave our Colonists in this fearful dearth of all public instruction, to grow into the most irreligious and immoral nations upon the earth.

In referring to several of the British North American provinces, the appeal states "were we only anxious for the credit of our Church, and susceptible of no higher motive than party zeal, we should be ashamed to observe that while other denominations without public aid, have furnished for a population mainly Episcopalian, two hundred and thirty-five Ministers, our own Church, with large public grants, has only furnished one hundred and fifty-two. Our zeal is however not sectarian; what we anxiously desire is, to send out faithful Ministers to those of our Countrymen who have no Ministers at all, and to secure a Christian Education to large numbers of their Children who would otherwise remain untaught. And although we confine our agency to members of our own Church, we heartily desire that every one of our Missionaries should cultivate a brotherly spirit towards all who love our Lord Jesus Christ in sincerity.

To effect our object, we intend to send out Clergymen, Catechists and Schoolmasters; to furnish a part of their maintenance—to aid in the erection of Churches and Schools, and to procure for our Mis-

sionaries, if necessary, bibles, school books and religious tracts. If our readers ask what Episcopal sanction we expect, we answer, that although some of our Bishops may wish to see the working of the Society, before, in their responsible situations, they give to it the sanction of their influential names, we have no doubt that a short observation of its working, with increasing proof of its necessity, will secure, to a great extent at least, their important aid. On the other hand, with respect to the Colonial Bishops, we cannot doubt that when we offer to them Ministers, whose testimonials prove them to be well instructed, orderly, pious and devoted clergymen, to become the pastors of settlements entirely destitute, they will gladly avail themselves of this addition to the feeble body of Missionaries scattered over their enormous and untaught Dioceses.

It is not to promote the views of a party, not to diffuse the important maxims of a philosophical morality, but, under the guidance of God, to provide for our countrymen in foreign lands, Ministers who will faithfully, affectionately and laboriously preach Christ. Convinced that men are by nature children of wrath, and that it is only by faith in Christ Jesus, that they become the children of God, we wish to publish through every destitute settlement in the British Colonies the unsearchable riches of Christ. Knowingly, we will not send out a single Clergyman who does not fully preach the Gospel, nor one who does not live as he preaches. And as such Ministers ordained by Christ himself, animated by his spirit, and devoted to his glory, have the promise of his presence in their ministry, and have ever been among the most important means which God has in his providence employed to make nations religious and happy, we have the full conviction that we could not take any method more effectual than this to promote the welfare of the Colonies. With this conviction we enter

gladly on our work. It will be our business to learn more fully their condition, to form corresponding committees, to receive applications for assistance, and eventually to send out as many Clergymen as the zeal of our Christian brethren may enable us to support.

We intend at the same time to urge upon the inhabitants of every settlement with which the Society may be connected, the duty of aiding our resources as far as practicable. Thus the elder and wealthier settlements contributing largely to our funds, the younger and poorer may successively receive our help. In this manner we hope the wants of the Colonies may in a few years be effectually supplied. Already in various places, especially in Upper Canada and New South Wales, our countrymen have shewn much readiness to contribute to this object. More zeal and liberality at home may effectually kindle a similar spirit throughout the Colonies (and may we not say that the zeal and liberality of the Colonies may increase the same spirit at home,) only let us care for their souls as we should, and Churches will speedily be built, Schools will be multiplied, and zealous Ministers will be labouring among affectionate congregations, where before there was no School, no Church, no Pastor, and no public acknowledgment of God."

I shall now state the sentiments of several of the supporters of the Society, still copying from the published papers of the Society.

The Rev. Edward Bickerstith, in a sermon preached in 1839, before the Society, states

"The Colonial Church Society has undertaken the work (to supply the spiritual destitution of the Colonies), not in any spirit of rivalry to any other institu-

tion, but in the hope that another Society, like another fellow labourer, having this more specific and distinct sphere for its exertions, might possibly excite more attention to the peculiar claims of the Colonies, and call forth contributions that former and existing Societies did not obtain. Satisfied of the vastness of the necessity, and the utter inadequacy of all present exertions, they think it may please the Lord to use yet another instrument like them to give information respecting the state of our Colonies; to direct attention to them, and to furnish some help in a case which they believe to be so plain and so urgent.

"Think of our being constantly enriched from our Colonies by several hundreds of thousands of pounds yearly, produced there for our use, then think of the enormous crime of wholly, or so greatly neglecting the highest interests of those regions from which we receive our wealth."

In the third report of the Society is a letter addressed to the committee by a gentleman long resident in, and well acquainted with the state of these provinces, he says

"When I consider the spiritual state of Nova Scotia and the neighbouring Provinces, New Brunswick and Prince Edward Island, I cannot but rejoice and feel thankful at the formation of a Society, composed of the Evangelical clergy and members of the Church of England, who are anxious to extend the doctrines of the Gospel and the knowledge of Jesus, in those Colonies which have hitherto been so much neglected. The funds of the Society for propagating the Gospel are evidently inadequate, and its Committee are daily deploring the neglected state of the province (Nova Scotia.)

In the report for the year previous, it is stated: "We propose to send out Clergymen to any place within the Colonies, where the settlers may be without pub-

lic instruction, and ask our help. Wherever we find a faithful Minister, though employed by another Society, or belonging to another denomination, we shall rejoice in his ministrations; but wherever we learn that there is unregarded destitution, we will act. In the Parishes or Districts in which Clergymen or other Societies minister, we mean not to enter; but when souls are perishing for want of a faithful minister of Christ, and we have it in our power to send them the help which they ask, we never will refuse it.

If it be asked, what pledges we have that the Bishops in the Colonies will concur in our design, we answer that we cannot permit ourselves to doubt for one moment, that whenever a settlement within the Diocese of a Bishop is destitute of a minister, is unable to maintain one, can get help from no other quarter, and demands it from us, that he will gladly avail himself of our instrumentality to promote the spiritual welfare of the people; and will cordially welcome a new labourer into the moral wilderness which spreads out immeasurably before him."

A letter was received from the Lieut. Governor of New Brunswick, in which his Excellency writes in these terms—"To a Society constituted and composed as the Colonial Church Society appears to be, based upon the only solid foundation, viz. that of an extensive Christian benevolence, and governed by regulations which the most scrupulous member of the Church of England must regard as free from objection, no true Christian can possibly wish otherwise than that its objects should be successfully carried out and fully accomplished; any aid which it may be in my power individually to extend to it must necessarily be limited, but it shall be cheerfully and zealously afforded."

Another letter was received from New Brunswick, from a highly respectable and most influential individual, he states: "The extention of your missionary Society to the British North American Colonies will, I think, be hailed by many attached members of the Church, and will I, fervently pray, under the divine blessing, be the means of making known the wants of this portion of the empire, and supplying the great destitution of religious instruction and Church Ordinances."

The Lieut. Governor of Newfoundland, makes the following representation in a letter to the Committee: "The present state of our Church here may be termed deplorable, and unless some effort be made, of the nature contemplated by your Society, it is in danger of becoming altogether extinct in a large portion of the Island; I beg to be enrolled as a life member, and I forward the necessary sum for that purpose; you may freely command my best services, and depend upon my exertions in support of your laudable undertaking."

Sir Colin Campbell, expressed to the agent of the Society his deep conviction of the need of the Society, and lamented the state of education, promising to afford every assistance in his power to forward its objects.

The Lieut. Governor of Prince Edward Island, *on the first representation* to his Excellency, most kindly promised to aid the Society and forward its objects, and practically gave proof of his readiness most fully to redeem his pledge.

Lord Teignmouth states at a public meeting at which his Lordship presided, in Exeter Hall: "There was no desire on the part of the friends and supporters of the present institution to enter into any rivalry with other Societies. There was an acknowledged

destitution of religious means in all the Colonies, and the Society for Propagating the Gospel could not meet it. The rules of this Society considered with reference to Australia, had received the sanction of his Grace the Archbishop of Canterbury, though as connected with the Society for the Propagation of the Gospel, he was unwilling to become its patron. By these rules they should still be governed. According to them, the Clergymen to be sent out would be under the jurisdiction of the Colonial Bishop, or in case where there was no Colonial Bishop, under the jurisdiction of the Bishop of London. The Missionaries would therefore be subject to the same jurisdiction with other Missionaries of the Church of England, and so far from injuring the Church of England, this Society could only enlarge and strengthen it."

Admiral Hawker, said: "He had known instances of persons who had lost all traces of religion, because there was no regular means of instruction. It was certainly the duty of Christians in England, to make provision for those of their countrymen, who were placed in the situation which had been described."

The Rev. Mr. Marsden said: "He could not but dwell for a moment upon the peculiar claims which the Colonists had upon British Christians. Many were ready to suppose that they were the refuse of society; but that was by no means the case. The emigrants and settlers were by no means the outcasts, the drunkards, the Sabbath breakers, the profligate of the country. It was not easy to get such men to leave their parishes, from their want of moral energy. Many emigrants were, on the contrary, persons who had regularly heard the "Sound of the church going bell;" who had attended the ministrations of the Sabbath; and who, on leaving their native villages, heaved a deep sigh as they lost sight of the spire of

their beloved parish church. Many had been persons who were under the influence of religious and moral principles."

A Clergyman well and officially acquainted with the state of these Provinces, thus writes, when speaking of the Colonial Church Society:—

"This Society has been lately called into existence by a view of the spiritual destitution of the various Colonial Possessions of Great Britain, and of the avowed inability of the only Missionary Society, which had previously aimed at their instruction, (the Society for Propagating the Gospel in Foreign Parts,) to meet the numerous calls for help, which were continually pouring in upon it. Its aim, as you will perceive by the papers now forwarded, is the supply of spiritual teachers, under the sanction of the Bishop of the Diocese, to all such places as are yet unfurnished; and whose cry for help sounds aloud across the vast waters, in the ears of the privileged Christian People in our father land."

The Hon. & Rev. Bethel in Exeter Hall London said

"A reverend gentleman near him on the platform had lately printed an impressive appeal on behalf of Lower Canada: and if their leisure would have allowed them to hear all the statements made in the report, they would have seen that there was similar destitution in almost all the Colonies. Such then being the state of things, some small societies, like their own, were already formed to meet the necessity of particular Colonies. But if this course was to be adopted, what end would there be to the multiplication of societies? Besides supporting the Newfoundland School Society, the Upper Canada Clergy Society, and the Australian Society, new societies must be formed for Lower Canada, for New Brunswick, for the West Indies, for the Cape, for the Mauritius, for Ceylon, and for India. Could these distinct appeals obtain a hearing? Could these separate societies be

maintained? For a moment they might glitter like the sun-lit bubble on a stormy sea; but like it they must also soon sink into oblivion. When the Australian Society applied recently to a nobleman for his patronage and aid, he replied, that amidst the number of similar appeals made to him, he must confine himself to those which embraced a more extended sphere. Many felt like that noble Lord. Such small societies, therefore, must inevitably languish; and if the Colonies were to be helped at all, it must therefore be by one great and general institution, such as that which they now proposed to form."

The Honorable and Reverend Baptist Noel said:

"But as it had been said that a General Society, now in existence, namely, that for the Propagation of the Gospel, rendered the formation of a new Society superfluous, he wished to call their attention to the facts of the case. That Society had annually received for many years parliamentary grants for British North America. In 1831, the grant amounted to £15,532; and in 1832, to £13,750. Since that, these grants had been withheld; and from the period of their withdrawal, appeals had been made to the friends of the Society for enlarged contributions. The result of these appeals had been a temporary increase of the funds. In 1831 and 1832, years in which the parliamentary grants were made, the subscriptions to the general fund amounted to about £7000; in 1834, after the appeal had been made, they rose to £12,249. In subsequent years, however, they again fell; in 1835 to £10,125; and in 1836, to £9,407. What then was the state of the case? The one general society, now existing for the extension of religious instruction in the Colonies in connexion with the Church of England, was threatened with the loss of £15,000 of annual income, and after all its appeals to the public, has only raised 10,000*l.* to meet that deficiency, having no other

general fund whatever, although its whole income was large, to apply to the daily increasing destitution of the Colonies. All the funds which they had hitherto raised were inadequate to maintain their present ecclesiastical establishment: and therefore while Churches, Schools, Clergymen, Catechists and Schoolmasters were urgently needed in hundreds of destitute settlements, the existing Society, so far as he could learn from its reports, could obtain—for all these important objects throughout all the places still destitute of Clergymen in all the Colonies of Great Britain—nothing. The Society had itself declared that it could not meet the existing destitution.

In the report for 1832, there was this statement—"Under the conviction that the Society would find *the utmost difficulty in meeting the current expenditure*, and under the apprehension that their resources will sustain a *still further reduction*, the Bishop of Nova Scotia has abstained, though with the utmost reluctance, from complying with the desire expressed by the well-disposed in several places, for the appointment of a resident minister among them." In 1836, the same fear is again thus expressed—"While the tide of emigration continues to flow with its present strength, the religious wants of the Colonies are more likely to increase, than to be overtaken *by any efforts which it will be in the power of this Society to make.*"

From these statements, and from their own knowledge of the case, the Committee of the Colonial Church Society, without the remotest idea of raising a rival institution, and with the most friendly feelings towards the elder Society, had felt themselves constrained to attempt the supply of the British Colonies with Clergymen, by another general Society.

To this course objections had been made in a paper put into circulation by an anonymous writer, and adopted by a Monthly Magazine, to which, from their

extensive circulation, he felt it necessary to give replies seriatim.

Objection 1. "That one general Society already exists, which has long and exclusively devoted itself to this object; namely, the Society for Propagating the Gospel in Foreign Parts: and it cannot be supposed that persons who repose confidence in that Society, would desire the establishment of a second Society for precisely the same objects, or would contribute to its funds if established."

Answer 1. So far was it from being true that the Propagation Society devoted itself exclusively to British Colonists, that its Missions to the Heathen in India might easily exhaust ten times the general funds which it could raise, and ten times the number of Missionaries which it could send forth.

2. Precisely the same objections had been made to the formation of the Church Missionary Society, and yet that Society had obtained the confidence of many, by deserving it.

Objection 2. "That in the event of the formation of a second Society for the spiritual instruction of the Colonies in general, it must either fall to the ground for want of support, or be supported by a class of subscribers different from those who repose confidence in the Society for Propagating the Gospel."

Answer. There being a want of Missionaries to the Heathen, the Church Missionary Society was formed, and without diminishing the funds of any older institution, it had added £80,000 a-year to the cause of missions; and since there was a similar destitution too of the means of grace in the British Colonies, there was ground from past experience for believing that that Colonial Society, without injuring the funds of any other institution, might, among a new class of subscribers, raise very large funds to

meet that destitution; and no petty jealousy ought to be allowed to check the effort.

Objection 3. That the only difference by which persons willing to subscribe for missionary purposes can be distinguished into separate classes, (for the purpose of this argument) is difference of religious views: and it would be impossible for two Societies, supported by classes of subscribers, differing generally in religious views, to occupy one field of labour, without rivalry or jealousy of each other's operations.

Answer 1. If there were such difference of religious views as that author assumed, then those of evangelical views were the more bound to search out Clergymen with their own views, that is, those who in their opinion would preach the Gospel fully and faithfully; and if there were no such difference, then this objection was groundless.

2. The spheres of individual Missionaries, extending sometimes to fifty or one hundred square miles, however contiguous Missionaries might differ in sentiment, it was impossible there should be rivalry between them.

3. Contiguous Missionaries under different Societies would be no more necessarily rivals than the incumbents of contiguous parishes in England appointed by different patrons, and he believed that the committee would take care to send out none but pious men who would know their duty too well to quarrel with their neighbours.

Objection 4. That nothing could tend to perpetuate distinctions of party in the Church as the incorporation of existing parties into rival Societies instituted for one purpose, and occupying one field of labour.

Answer 1. The Missionaries of the two Societies would always occupy different fields of labour, since they would only send their Missionaries to destitute

places. 2. An immense evil existing, for which no remedy was at present found, it was their duty to try to meet it; and if, in the peaceable prosecution of their labours, any spirit of rivalry should be generated, he hoped and believed that it would not be among them.

Objection 5. That the Missionaries of two such Societies meeting on the same ground, would in most cases feel and act as the representatives of opposite parties rather than as the common servants of our Lord, &c.

Answer 1. They would *not* meet on the same ground.

2. In Calcutta and in South India the Missionaries of two Church Societies had acted without collision or jealousy.

3. They would take care not to send out such men as would create party strife.

4. If any two Missionaries of two Societies should be good men, they would love as brethren.

5. If any Missionaries should be worldly and negligent men, nothing could be more useful to them than to have others placed in their neighbourhood whose holy examples should stimulate them to their duty, and such men alone that Society desired to send.

6. If the agents of two Societies could not act together in the same colony, why did the reputed author of those objections concur in sending out to Upper Canada the agents of the Upper Canada Clergy Society. He knew that it was *necessary*.

Objection 6. "That the Society for Propagating the Gospel enjoys the confidence, and is under the patronage, of the Bishops, to whom we owe respect and obedience; and that any opposition to that Society would be felt at home and abroad, and would particularly operate as opposition to them."

Answer 1. They should not in the least oppose the Propagation Society.

2. It was not very respectful to the Bishops of their Church to assume that they would discountenance a Society whose only aim was to send out faithful Clergymen to destitute British settlements, without in the least interfering with existing institutions.

3. The vast destitution in the colonies, the fact that the general funds of the older society were utterly inadequate, the unexceptionable regulations of this society, and the excellence of the Clergy whom they would send out, would doubtless ere long secure them the patronage of many of the Bishops.

Objection 7. That it would be impossible to conduct a Society discountenanced by the Bishops of our Church, upon strict Church principles; and that it could not expect to meet with the support of those who believed in the divine authority, and essential importance of Episcopal government.

Answer. This objection would soon be answered by the patronage and support of those, whom the objection dishonoured, by imputing to them a causeless opposition to a Scriptural and Christian effort.

Objection 8. That no division of the sphere of labour could be in practice effected between two Societies professedly instituted for one and the same purpose, and supported by different classes of subscribers.

Answer. This objection was just as chimerical as the rest. The Society would plant its missionaries in districts where now there are none; could this occasion any ground of contention, especially when those districts of individual missionaries might extend for 50 or even 100 square miles?

Objection 9. That particular Societies, instituted for limited and local objects may co-operate without rivalry, with a large Society, &c.

Answer 1. The efforts of such local Societies would be open to precisely the same objections as those of a larger Society, in each particular colony.

2. Any two missionaries of such Societies, if placed in juxta position, would be just as likely to quarrel as those of two larger institutions.

Objection 10. That all who would be willing to contribute to a general Society—have already—the Society for the Propagation of the Gospel.

Answer. It was not for any member of that Society to consider why the older Society did not raise larger funds, but since the fact was, that its general fund amounted only to 10,000*l.** while the Church Missionary Society raised 80,000*l.* annually for the heathen, who had not equal claims with our own countrymen, they were bound to try whether they could not convince their fellow Christians, that they ought to supply the Colonies with faithful pastors, and he did not despair of their raising, not 10,000*l.*, but 40,000*l.* or 50,000*l.* These efforts would augment, not injure the funds of the other Society; but if in raising 40,000*l.* or 50,000*l.* for the spiritual instruction of the Colonies, they should, contrary to their wish, and to their belief, incur the danger of subtracting 90 or 100 pounds per annum from the general fund of the elder Society, much as they would lament even that slight reduction of their resources, ought that to be a reason why they should leave in religious ignorance, the hundreds of thousands of their countrymen to whom their funds, if God should prosper the undertaking, might furnish faithful pastors?

Objection 11. "That the pecuniary saving to the cause, which might arise from consolidating the separate agencies and the separate machinery of the smaller Societies cannot be worth a thought in com-

* At present the income of the one Society is £16,000, and of the other £100,000.

parison with the jealousies and disorders which would ensue."

Answer 1. In the first place, no jealousies and disorders would ensue on their part.

2. Although to the author of those objections, the cost and difficulty of maintaining a number of small Societies might seem a trivial matter, they ought to remember that charitable funds ought as little as possible, to be spent in agency; but more than this, it was not merely wasteful to support a number of small Societies seeking similar objects, but absolutely impossible, and then for the question which they had continually to bring before their minds, was this, should they form a general Society to send out Missionaries to the Colonists, or should they leave them to sink into absolute ungodliness and immorality?

The 12th objection was of no moment whatever.

Objection 13. That if this consideration (the want of clergymen) would justify the establishment of one Society, it would justify the establishment of any number; and upon the same principle a multitude of Church Missionary Societies, &c. might be formed, &c.

Answer. In parallel circumstances, such new, not rival Societies might properly be formed. If instead of adding 10,000*l.* to its income in one year, and sending out about 30 missionaries, the Church Missionary Society now could only, whether by its constitution or its principles, or its administration, or from some cause or another, add nothing to its income, then it would be necessary to try some new mode of bringing the public to their duty. The heathen must not perish through our false complaisance to one another; nor must the colonists. They were in numbers untaught, the destitution was increasing, and they were bound before God to supply it, if they could.

Objection 14. That it is our duty, not so much to consider whether need exists, as whether we are the persons called upon to supply it, and if so, whether or not in the manner proposed. If the world is governed by God, the need which exists, exists by his permission only, and he will remove it in his own good time, and in the manner which seemeth him best. If we are thought worthy to be his instruments, we may be sure he will enable us to accomplish his purpose, without bringing evil upon his Church, &c.

Answer. Against this objection he must protest. Let the Mahomedan fatalist say that evil exists by the permission of God, and that he will remove it. Evil exists because men are evil, and it is his will that they should resist that evil. *Ye are the salt of the earth, ye are the light of the world,* and woe to those who on the pretext that God can say Let there be light, when he will, should put their light under a bushel, when it ought to be like the city set on a hill. As little could he pause at the question whether they were the persons called upon to supply it. If their fellow creature were drowning without help, they would be called to pluck him from the water. If he was perishing in the flames, they must rescue him from their fury. And if he was in danger of Eternal destruction, with none to warn or counsel, or exhort him, they were called by the voice of Divine Providence to save him. And to say that the effort to save their countrymen by regularly ordained, well qualified, faithful, and exemplary clergymen must bring evil to the Church, sounded like one of the very strangest propositions which had ever met his ear. He had not wished to say any thing respecting the Society for the Propagation of the Gospel, since the acknowledged destitution in the Colonies was quite ground enough for their exertions, and there ought to be no rivalry between the two Soci-

ties; but those indiscreet objections, not only circulated in a separate form, but adopted by an influential periodical, had compelled him.

"Leaving now the consideration of the necessity of the undertaking, they might turn to their various encouragements in entering on it. In most of the Colonies the climate was genial, and therefore the missionary might usually labour long without the loss of health. The inhabitants speak our language, and therefore he could at once enter on his labours. Their minds were as masculine, and their hearts as warm as our own; they had the same habits of thought, received the Bible as the word of God, acknowledged the ministry to be of Christ's appointment, and could at once make use of any useful books offered to them. The heathen usually manifested at first much indifference on the subject of instruction, but many of the colonists were earnestly desiring it. Those wishes ought surely to be met. Their prospects in this undertaking were fair."

I will now conclude by stating, that as the Agent of the Colonial Church Society, I have been appointed to visit the provinces of Nova Scotia, including Cape Breton, New Brunswick and Prince Edward Island. I have found in each of these Provinces much spiritual destitution, and I have faithfully reported to the Committee in London, according to the best of my judgement; I have earnestly solicited help from them, and I have received the promises of the Committee, that help shall be afforded, as speedily and extensively as possible. I have found the liveliest sympathy excited on your behalf.

Something has been done, Sunday and Day schools have been formed, lending Libraries have been established, hundreds of Bibles, Testaments and Prayer-books, with tens of thousands of Tracts and Homilies, (every one of which, teaches the way of

salvation, by faith in Christ Jesus,) with thousands of school books, have been circulated, and we are now in correspondence with several pious and zealous individuals desirous to become Catechists and School-masters; and I feel rejoiced to say that though much has not been done, or will at present appear very prominently, we are laying our foundations deep and broad, and we trust firm and sure; the superstructure, by God's blessing, will rise safe and majestically, and we shall "raise the top stone with shoutings, crying Grace, grace unto it". Ours is an onward course, we purpose to build, our trowel is in hand, and we pray if it be the will of God, that we may be spared to see the end—but we purpose to build a living temple, formed of living and lively stones, to be inhabited by the living God, whose residence is in the human heart, our bodies being temples of the Holy Ghost."

The most lively interest has been evinced towards the Society, by the Clergy and Laity in general, in the three Provinces, and every necessary support is fully anticipated.

We love your romantic, your diversified, wild Nova Scotian scenery, we have had the pleasure to sail on the beautiful river St. John, and to witness some of the chaste and beautiful scenery of your little fruitful garden and granary of British North America, Prince Edward Island—but they exhibit far too much of a moral wilderness—by God's blessing they shall be changed; the wilderness shall become a fruitful field—the desert shall be as the garden of the Lord,—instead of the thorn shall come up the fir tree—the rose of Sharon shall beautify and perfume your wastes—the lily of the valley shall be found in your deserts—and the river of the water of life shall fertilize your parched ground—the bread of life shall feed your teeming and multiplying thousands—the tree of life shall be for your healing.

We invite examination, we ask for your co-operation, we solicit your prayers and your contributions—the cause is God's—arise my brethren this matter belongeth to you and also to me, let us labour, while still we pray to our God, "prosper thou the work of our hands upon us, Lord, prosper thou our handy work"

The following RESOLUTIONS were then put from the Chair:

Moved by W. R. A. Lamont, Esq.

1. That whilst we feel duly impressed with sentiments of the liveliest gratitude for the great efforts already made by the Incorporated Society for the Propagation of the Gospel in Foreign Parts, to relieve the spiritual destitution of this Colony, and fervently pray that the great Head of the Church would continue to vouchsafe to it, his special blessing, and abundantly increase its means of usefulness, yet, from the acknowledged inability of that venerable institution to meet the urgent and increasing demands for help throughout the British Colonies, we deem it our bounden duty thankfully to avail ourselves of the benevolent offers of the Colonial Church Society, to supply, according to its ability, in conjunction with that ancient institution, our destitute settlements with Missionaries, Catechists and Schoolmasters.

Moved by Edward Palmer, Esq.

2. That a Society be formed, with the express view of aiding the Colonial Church Society in its holy undertaking—which Society shall be designated the *Prince Edward Island Auxiliary Church Society.*

Moved by Edward Haythorne, Esq.

3. That Francis Longworth, jun. Esq., be appointed Treasurer of this Society.

Moved by William Cundall, Esq.

4. That this Society shall solicit, through the intervention of Mr. Cavie Richardson, the accredited Agent of the Parent Institution, its countenance and approval, and that a Committee be appointed, to consist of one Clergyman and two or more Laymen, to carry on the general correspondence.

Moved by Capt. Swabey.

5. That His Excellency the Lieutenant Governor be respectfully requested to become the Patron of this Society.

Moved by William Douse, Esq.

6. That any contribution, however small, shall qualify the donor to become a member for a year.

Moved by J. D. Haszard, Esq.

7. That in future the Office-bearers and Committee of Management be chosen annually, at a general meeting.

Moved by J. S. Dealy, Esq.

8. That a Committee be forthwith appointed, to draw up the plan of a constitution for the Society, and to draft the rules for its proper management—the whole to be submitted to a general meeting of the Subscribers, for their approval.

Moved by E. Haythorne, Esq.

9. That Mr. Cavie Richardson, be considered an honorary member of this Society.

10. That the following gentlemen be the Office-bearers of the Society, for the ensuing year, viz.—

President, the Hon. the Chief Justice.

Vice-Presidents, the Hon. the Attorney General, Capt. Swabey, R. A.

Treasurer, Francis Longworth, jun. Esq.

Secretary, W. R. A. Lamont, Esq.

General Committee, W. Cundall, Esq. J. S. Dealy, Esq. Edward Palmer, Esq. W. Douse, Esq. T. B. Tremain, Esq. Edward Haythorne, Esq. Hon. J. M. Holl, Henry Palmer Esq. J. D. Haszard, Esq. John Longworth, Esq.—and all the Clergy of the Island, being members of the Society; with authority to appoint the Corresponding Committee—and that four be a quorum.

Mr. Richardson, in his concluding address, entered at some length, and with much affectionate feeling, into a more minute detail of the motives and designs of the Parent Society, and warmly congratulated his numerous and highly respectable auditory upon the kind interest they had taken in its behalf; he thanked them heartily for the personal attention he had re-

ceived during his short stay, and expressed a strong determination (D. V.) to revisit the Island as early as possible in the next year.

Captain Swabey then announced that His Excellency the Lieutenant Governor had kindly consented to become the Patron of the Society.

The meeting having been concluded with the apostolical benediction, several persons came forward and enrolled themselves as subscribers. The subscription list at present stands thus:

DONATIONS.

Sir C. A. Fitz Roy,	£2	0	0	Wm. Cullen, Esq.	£1	0	0
Earl of Selkirk, (per W. Douse,)	1	3	4	J. D. Macdonell, Esq.	0	11	8
Miss Fanning,	5	0	0	Mr. J. B. Cooper,	0	10	0

ANNUAL SUBSCRIPTIONS.

Rev. L. C. Jenkins,	£1	0	0	W. H. Hobkirk, Esq.	0	11	8
Hon. John M. Holl,	1	0	0	W. Stewart, Esq.	0	15	0
Rev. Charles Lloyd,	1	0	0	W. Douse, Esq.	0	15	0
Mr. Joseph Ball,	0	10	0	Henry Palmer, Esq.	0	13	4
Hon. R. Hodgson,	1	3	4	F. Longworth, jun. Esq.	0	11	8
Capt. W. Swabey,	1	3	4	Mr. G. Beer, jun.,	0	7	6
E. Haythorne, Esq.	1	3	4	Mr. W. S. Compton,	0	10	0
Edward Palmer, Esq.	0	11	8	Mr. Henry Haszard,	0	5	0
W. R. A. Lamont, Esq.	1	0	0	Mr. Samuel Batt,	0	10	0
W. Cundall, Esq.	1	0	0	Hon. T. H. Haviland,	1	3	4
R. Brecken, Esq.	1	0	0	Hon. John Brecken,	1	3	4
Rev. A. V. G. Wiggins,	1	3	4	Hon. G. R. Goodman,	1	3	4
T. B. Tremain, Esq.	1	3	4	Capt. Cumberland,	1	3	4
J. D. Haszard, Esq.	1	3	4	Mrs. Fanning,	1	0	0
J. S. Dealy, Esq.	1	0	0	Miss Fanning,	1	0	0
J. Longworth, Esq.	0	11	8				

Contributions will be received on behalf of the Society, at the Bank of British North America at their various establishments in Halifax, Nova Scotia; St. John, Fredericton, Miramichi, New Brunswick; and by Francis Longworth, jun. Esq. Charlottetown, Prince Edward Island.